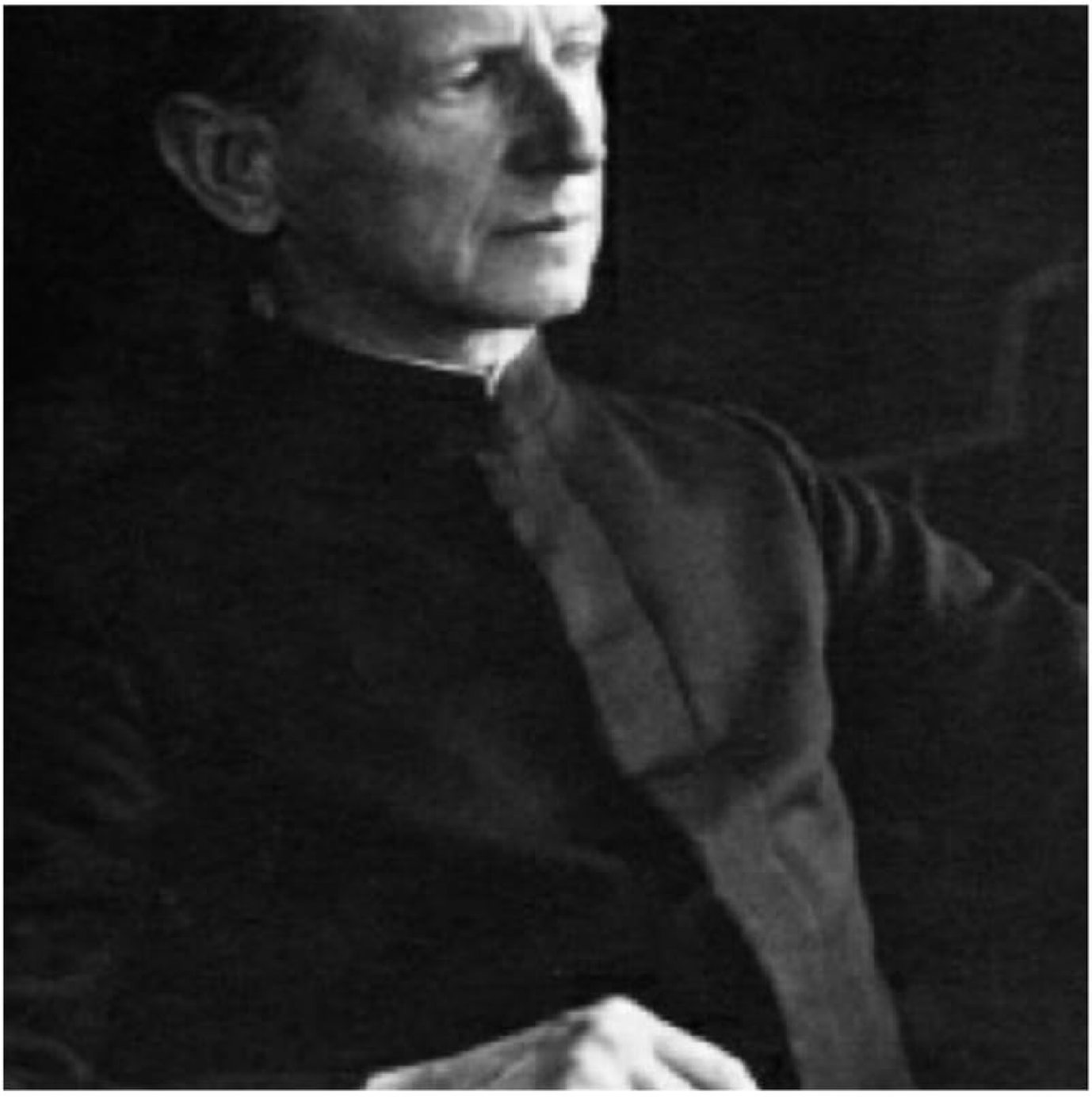
The Warrior Jesus

For Struggling Christian Men

Fr. Phillip Haeuser



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PREFACE

Fr. Phillip Haeuser was a believer that Christian men, and women, must lead a life of struggle to develop themselves into the Christian men and women that God desires in order to obtain their salvation.

Jesus, to Fr. Haeuser, was not a soft, effeminate male who tried to make everyone love him, and had no problems with anyone. Rather he was a warrior, a fighter, who boldly proclaimed the message of God, fought physically, morally, and intellectually with the debased Mosaism of the Pharisees and Rabbis of his time.

He provided the role model for us to follow in our lives as we move toward our eternal destiny as individuals and as members of our ethnic and national communities. It our purpose to struggle and strive and overcome, not to simply exist as docile sheep.

This was Fr. Haeuser's fervent belief. The newspaper reporter who covered his retirement dinner and celebration after 46 years as pastor in Strassberg, Germany wrote"

"In the old parish church that he loved and trusted he often preached from the pulpit that life is a struggle, must be a struggle, since only thus does it lead the way to the stars."

Father wrote this book in 1937, under the pseudonym Paul Willebrand, with the title Der Kämpfer Jesus, which is usually translated The Fighter Jesus, a word construction not usually found in English, consequently I have changed it to The Warrior Jesus.

Ordained a priest in 1899, he received his doctorate in Theology in 1911, and served as Pastor, he fought against Church politics and wrote this work for the admonishment against an increasingly feminized and de-masculinized Christianity, both Catholic and Protestant. We find this eerily prescient in our day of a wimpy Jesus, men without masculinity and masculinized women.

May his work give you, the reader, something to think about in becoming a Warrior of Christ in our age.

Prof. Dr. William G. von Peters, O.S.J.
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FOREWORD

The harrowing experiences of 1914–1918 and, above all, the bitter experiences and disappointments in the post–war period when Adolf Hitler took power have made us Germans into a completely new people. A completely new religious life has become emerged within us. New religious insights and powers have been given to us. We have learned to no longer see struggle and fate as a shame and a curse, as the pessimistic view of life in Judaism tends to do, but rather to recognize and evaluate struggle and fate as natural laws willed by the Creator and as sacraments. As grueling as the constant struggles, as oppressive as the ever new blows of fate often affected us, were still unable to weaken or destroy our spiritual strength. On the contrary, because we endured courageously, they awakened and strengthened us spiritually, transformed us into high–quality people, developed us into personalities. They have become sacraments for us, which ennobled and perfected us, so that we are no longer anxious, fearful slaves of life, but its masters, no longer frightened by sin and curses, but look with pure eyes at God's revelation in all the laws of nature and life. We need struggle and fate in order to draw closer to God. We have experienced this truth ourselves through our fearless search and struggle with ourselves. And in the life of our great leader Hitler, this truth was so wonderfully confirmed.

If struggle and fate are the foundations and prerequisites not only for physical, but also for mental and spiritual progress, then it is also necessary to reveal and confirm this truth in the life of Jesus, if he is to be a leader of mankind. As the Redeemer, Jesus, through his own wrestling and struggles, teaches us that this is where the redeeming power lies.

And in fact, Jesus is an outspoken fighting nature. Through his life, struggles and sufferings, he confirms the truth that we have experienced in our and our leader's search and struggle. Since Jesus confirms our German experience and recognition, he makes it a Christian experience. It is not paganism that is our German movement, but rather living in the fighting nature of great men, including Jesus.

However, in order to grasp this fact and to recognize the Christian value of our German experience, it is necessary to let Jesus come before our spiritual eye in the way he really lived and worked.

In the following I will try to portray Jesus in his struggles and strokes of fate. Of course the four Gospels are my source. But let us not forget: the Gospels are not sources in the sense of modern historiography and do not want to be. They must

be treated differently than the work of a modern historian. Some of the Gospels are obviously written in a tendentious way. For example, John compiles various data from Jesus' life as a theologian whose main intention is to prove the divine nature of Jesus. Matthew seeks to make his fellow Jews, who felt rejected by Jesus and despised him, with Jesus and to win them over to him by repeatedly associating him with explanations and stories from the Old Testament and to prove him, despite his ruthless struggle against the Jewish Synagogue, as the fulfillment of the Old Covenant and as a worshiper of the Jewish Law. Because in the Gospel of John Jesus appears to us primarily as God, and in the Gospel of Matthew primarily as the Messiah expected by the Jews, it is understandable that because of this tendentious portrayal, the man Jesus, his fighting and struggles, are neglected several times. These facts will be considered below in order to come to the realization of the full truth. Not everything that is "written" can and may be used in the same way. We are entitled and obliged to treat the traditional Gospels with caution, if only because the Gospel reports do not all agree.

The Author.

The Warrior Jesus

The first struggle and the first difficulties arose for Jesus, because he dared, as a small, simple, unknown man, to appear before the people to instruct and guide them. The Jewish people and their political and spiritual and ecclesiastical leaders had no idea of the mental and spiritual forces that were dormant in them. They could not grasp his greatness and were reluctant to believe in it. As poor and unknown as he lay in the manger, he was still thirty years old when he left his father's house in Nazareth to act publicly as a prophet.

Because no authority recognized by the people and their leaders set up and commissioned him, those closest to him in particular took offense at the fact that he wanted to be more like his own. Jealousy and resentment looked enviously at him and brought him the most serious conflicts even at the beginning of his public activity. The Jewish people and their leaders, and even the citizens of Nazareth, where Jesus had spent decades, knew nothing of the wonderful stories that, according to Matthew and Luke, were said to have happened at his birth[1], nor of the wonderful testimony that the Heavenly Father and the Holy Spirit gave to the Savior by the baptism at the Jordan.[2]

Since Jesus felt called to the office of leader and redeemer, he considered it his duty to appear publicly in Nazareth himself; he wanted to express his gratitude to his fellow citizens. So one Sabbath he revealed himself as God's messenger and the Lord's anointed one in the synagogue at Nazareth. Instead of those who were close to him as neighbors and fellow citizens through many years of acquaintance listening with pride to his words and recognizing his high calling with heartfelt joy, they were frightened and annoyed.

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[1] What Matthew reports about the Wise Men from the East and the wonderful star is a quotation from the words of the prophet Isaias 60:1–6.

[2] The ecstasy that Jesus experienced at the Jordan after baptism was probably not perceived by anyone except John the Baptist. In ecstasy, Jesus, like all great leaders in religious life and in the ideological field in general, received the power for spiritual revolution.

And full of mistrust they asked each other: " Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? Don't all his sisters live among us? Where did he get these gifts from?"[3] They could not and did not want to believe that Jesus of Nazareth, their simple, poor, inconspicuous fellow citizen, should be called to high dignity.

They perceived his appearance as immodesty, boldness, impudence. They saw themselves humiliated towards him and thereby repelled from him. So admirably his words sounded[4], but in his mouth they seemed presumptuous to them. As old acquaintances and childhood friends, they believed that they had to deny him the authority he claimed. They used to live in friendship and peace with him, now they had to show him love and trust. A conflict arose. Of course, even from the point of view of his fellow citizens, Jesus was to blame for the contradictions that were now emerging. They will have said to him: "Jesus, stay as a carpenter in your workshop, let the high lords teach and lead in the temple! God blesses the humble and not the immodest".

But Jesus did not yield to them, he did not humble himself under them. He accepted the conflict, wanted the fight. Out of love for the impoverished and deceived people, out of hatred against the false, blinded leaders of the people, he strove for leadership despite all the struggles and difficulties and took it upon himself to be hated and scolded by those who had previously been so dear and dear to him so far. Bitter about the distrust that the inhabitants of Nazareth had towards him, And Jesus said to them: "A prophet is not without honor, but in his own country, and in his own house, and among his own kindred."[5] With this, the Lord made it clear that he did not think of giving in, that he saw his fate and his law of life in battle.

The struggle with former friends and also the annoyance with relatives is part of being a prophet and leader. It follows from the words of Jesus that in fact his relatives also rebelled against him. Since Jesus did not let go of his good will towards the inhabitants of Nazareth, the tension increased to the highest levels: his fellow citizens "thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong."[6].

But Jesus was not intimidated by this critical situation. He continued his beautiful, but hard and stony life path in life upright and with courage to fight bravely, despite all the loving ideas that were made to him by his next of kin after that mortal danger. If they were people who felt and thought humanly, they will

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[3] Cf. Matt. 13:84 ff.
[4] Luke 4:22
[5] Mark 8:4
[6] Luke 4:29

have prayed to him: "Be so good and think of us! Your path brings you and us honor and suffering to you and to us. You can also serve your Lord God in quiet and humble ways." Not to listen to such well-intentioned ideas and warnings and to continue on one's own rough and thorny path required the man Jesus not only to fight against those who were dear to him, but also against himself.

Anyone who has taken on hard tasks and the most difficult duties in our stormy times for the sake of the great German goals has an understanding of these struggles of Jesus, he knows from his own experience these tensions, crises, and contradictions. He knows what it means not to be allowed to take account of himself or those around him. He feels and knows Jesus' struggle. He lives as in his leader Hitler, as in his leader Jesus — and cannot do otherwise.

The Evangelist John writes of Jesus: "Even his brothers did not trust him."[7]

But they considered a revelation to the world to be impossible and out of the question. They did not understand Jesus' goal in battle, so they fought and mocked him. Out of mistrust, his siblings and relatives mockingly said to him: "Go to Judea, so that your disciples too[8] see the works that you are doing! Reveal yourself to the world!"[9]

Despite all the attempts of his relatives to make it impossible, Jesus could not be dissuaded from his path. And his followers left no stone unturned to persuade him to turn back from his lofty goals. Since Jesus did not give in, they resorted to the last resort and declared him abnormal and crazy in order to be able to tie him up. After all, false love for relatives does not shrink back from such means, since it believes that it can thereby save the family honor and family tradition from a debilitated member in the eyes of the public. His relatives were ashamed of him, they hated and raged. But Jesus preferred to bravely take on all these bitternesses and disappointments with courage rather than forego his great plans.

It was his struggle that forced him to forget his mother and siblings and only see his relatives in those who stood on his ground. When it was once reported to him that his mother and brothers were nearby and waiting for him, he did not greet them out of joy, but declared in battle stone: "Who is my mother and who are

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[7] In contrast to these disciples, the "brothers" mentioned are not Jesus' followers, but rather his relatives.

[8] John 7:3 f.

[9] Mark 3:21

my brothers?.... For whoever does the will of my Father in heaven is my brother and sister and mother."[10] Truly not pacifist words.

The words that Jesus addressed to his apostles when he sent them out and in which he impressed upon them can only be understood from his fighting position: "Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. Anyone who loves father or mother more than me is not worthy of me. Anyone who does not take up his cross and follow me is not worthy of me."[11]

Jesus demands that we follow Him on the ground of battle, even if we should come into conflict with those who have been everything to us in life so far. When Peter once said to the Lord: "Behold, we have left everything and have followed you. What is our reward?", he again emphasized that whoever leaves his house — brothers, sisters, father or mother — should "have a share in it."[12] Such teachings can only be understood if we know Jesus as a warrior. The warrior Jesus spoke such words, not a worldly-shy and worldly-fleeing ascetic Jesus, who never existed at all, but who was invented only later and under the influence of the Jewish and pagan world! Contempt entered into church circles.

On the contrary, what the Church calls, following these and similar words of Jesus, evangelical counsels for people desirous of escaping the world are, on the contrary, duties of struggle and warrior virtues.

The life of Jesus was a hard struggle right from the beginning of his public activity. Despite the worst conflicts with "hometown, relatives and his own house", Jesus did not want to avoid the struggle. As a warrior he was tough toward himself and against others. There was no giving in or indulgence for him, no reprieve. It may have been difficult for him as a human being, but he could not help it.

Anyone who stands on a ground of combat must also be tough on his comrades and ellow combatants and lay out the most difficult tasks for them. Jesus was therefore also harsh against his friend and forerunner John and demanded a difficult renunciation from him.

In times of peace, high-ranking lords draw their friends and comrades to their side and give them rank and dignity. Jesus, for whom there was no time of peace, did things differently. He did not choose John the Baptist among his apostles. John was not allowed to witness his wonderful speeches and his wonderful

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[10] Matt. 12:4 ff.

[11] Matt. 10:34-38

[12] Matt.16:27-28

healings. While the Lord went about establishing His kingdom, He left John where he was and delivered him into bitter captivity. John was thrown into a prison on the Dead Sea to idly mourn the last part of his life. It was infinitely hard for the prisoner to languish in chains in the dark dungeon and to have to think to himself: the one for whom I prepared the path is now traveling through the country as a redeemer and giving the people the longed–for kingdom of peace.

Depressed by the suffering of his captivity, he may have asked himself doubtfully many times: "Has the Lord forgotten me, or have I perhaps been mistaken about him?" Then, in his emotional distress, he sent two messengers to Jesus and asked him: "Are you the one who is to come, or shall we look for another?"[13] Did Jesus comfort his friend John with the words: "Just be brave and soon you will be free. I bring peace and justice. That's why your chains will soon be broken, and you will find respect and honor in my kingdom?"

Whatever the Lord tells him, do not find the flattering, soothing words of a soft pacifist. As a rough warrior, Jesus has the unspeakably difficult words conveyed to the Baptist: "Blessed is he who is not offended because of me, or take offense because of me!"[14] Jesus wanted to say: "I know that you take offense at me and so many others besides you; but I can't change it because our life is struggle and must be a struggle." Jesus is standing on rough battle ground, that is why His word is hard, the path of his friends is hard. We may assume: as little as Jesus' answer was comforting, the friend's word comforted the friend, so that the friend could bear his prison sentence in peace again.

Blessed is he who does not take offense at me! Even today, those who fight cannot give any other answer to those of their own who are unable to grasp the obligation to fight. For those who doubt the fighter, his profession, his duty and often also want to despair, there is no other reassurance than that gentleman's word. Our leader Adolf Hitler has repeatedly shouted it to his followers — albeit in a different form.

Even the apostle Peter was not distinguished by the Lord in that noble, amiable manner which is peculiar to princes of peace. When Jesus once spoke openly to his apostles about his his lack of struggle, that is, about his suffering and cross, the still battle–shy Peter thought he had to remark: "Far be it from you, Lord! This shall never happen to you."[15] Embittered by this softness on the part of his

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[13] Matt. 11:3

[14] Matt. 11:6

[15] Matt. 16:22

apostle, Jesus harshly attacks him and says: "Get behind me, Satan! You are a hindrance to me."[16]

Surely the Lord could sometimes be soft and tender–hearted. And often he was very forgiving and mild. But he did not allow himself to show any consideration or care for Peter's remark. Since it was a question of training for the duty to fight, he strove to be hard and harsh, and the harder and more harsh he was the less Peter wanted to understand and acknowledge this duty. From the repulsive words "Get away from me, Satan!" speaks the harsh tone of the warrior. Anyone who does not want to fight and does not want to accept the duty to fight cannot expect any other word from Jesus.

The latter and especially the modern Christian world cannot quite bear this gentleman's word. She would like to miss it and delete it from the Gospel text, because she has no use for the warrior Jesus, and because she wants a Lamb Jesus[17] as a model for weak, powerless, hostile to nature Christian herd animals. The harsh words of Jesus can only be grasped by those who know that the struggle was a sacred task for him. Anyone who wants to be both a Christian and a pacifist at the same time would still be insulted and termed by Jesus as Satan today.

The fighter Jesus treats Zebedee's two sons, James and John, a little more mildly. Like Peter, they strove for external dignity and positions. But the Lord rejects their desire with the question: "You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?"[18] Jesus wants to say: "At my side and in my kingdom only those who can empty the cup of the bitterest fates to the dregs and immerse themselves deeply in bloody battles have dignity and worth."

In order to rebuke James and John, he expressly emphasizes that he himself did not come to receive external honors, but to give his life as a ransom for many.[19] Whose role, above all, is to give up their life to free a people from their enemies? The fighter, the warrior. And this was Jesus and what he was determined to be.

Jesus appeared a hard man to a large circle of his disciples when in the synagogue at Capharnaum he presented himself as the bread of life, that is, as a life–giving, world–renewing personality. Then, as John reports, "many of his disciples

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16 Matt. 16:23

17 Jesus only became a lamb when, after three years of bitter struggle against Phariseeism and the Jewish Synagogue, he succumbed to his enemies and was sentenced to death.

18 Mark 10:38

19 Mark 10:45

withdrew and no longer walked with him"[20] and declared: "His speech is hard, who can hear it?"[21] The pacifist is after easy, pleasant conquests. The warrior doesn't care about the heaviest losses; he rushes towards his target and doesn't ask how many are falling around him.

During all his public activity, Jesus saw his task as fighting. He was as hard and ruthless as a fighter toward himself, to his family and relatives and toward his own comrades. But the battle that he had set himself as his life's work was aimed at the Jewish synagogue, namely both Jewish religious customs and princes of the Jewish establishment.

Orthodox, strictly believing Judaism required complete abstinence from any activity on the Sabbath. But Jesus had a particular preference for healing the sick on the Sabbath.[22] He knew that he was causing offense in Jewish circles. But he wanted to cause offense in order to fight against these circles' view of the Law. Jesus wanted to challenge them to a fight.

If he had had some consideration for the religious feelings of his fellow people, he would have performed the miraculous healings on any other day of the week. If he had integrated himself well–naturedly and benevolently into the Jewish customs of his countrymen, then it would have been possible for him to present his great ideas and teachings about the Heavenly Father and about the sonship of God in his Jewish circles with even greater success. But he did not think cleverly and cautiously about such missionary advantages, since he was concerned with the fight against the Jewish religion.

Jesus did not want to peacefully build a new kingdom based on Jewish tradition, nor did he want to give the Jewish religion the honor of being the preparation and path to the true kingdom of Israel in loving courtesy. His intention was to destroy the old in order to create something completely new from the ruins. He himself once expressed this intention clearly and clearly when he announced: "One does not patch a piece of new clothing onto an old garment... And one does not pour young wine into old wineskins... One must put young wine into new skins... Anyone who drinks old wine does not immediately ask for new wine, because he says to himself: The old wine is better."[23]

The Savior specifically addressed these words to those who took offense at his neglect of Jewish religious customs. The spiritual teachings of Jesus are the young wine, the legal and ceremonial teachings of the Jewish people or the Old

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[20] John 6:67

[21] John 6:61

[22] See Mark 3:4 ff.; Luke 13:10 ff.; 14:1 ff.; John 5:16; 9:14

[23] Luke 5:36 ff.

Covenant are the old wine. Jewish reliigiousity can no more tolerate the spirit of the great personality of Jesus than an old bottle can tolerate new wine. Just as the young, fiery wine bursts an old bottle, so does the spirit of Jesus the Jewish religion. If the Lord had already set himself in actual opposition to the Jewish Church through his numerous healings on the Sabbath, then even more so through the formal justification of his behavior, which is in the reference to his image of the old skin and new wine and of the old garment and new spots.

While others try to soften their harsh deeds with conciliatory words, the fighter Jesus does the opposite. Just as the Lord himself was unwilling to give in, he did not expect concessions from the believers of the Jewish religion. That's why he said: "He who drinks old wine does not desire new," i.e. whoever lives in the spirit of the Mosaic law and the Jewish religion does not desire the Christian religion. This is what someone says who, as a fighter, affirms the opposite, not someone who thinks about mediation and bridging. So emphasizes someone who is concerned with religious life, not someone who works on a church organization.

If Jesus had despised fighting and, in a pacifistic sense, sought to win over Judaism through golden bridges, then, in order to avoid offense, he would have forbidden his disciples to pick grain on the Sabbath,[24] and, above all, should have adhered to the custom of washing before eating[25]. He knew that he and his apostles would offend, but he wanted this.

If Jesus had intended to lead the Jewish religious people to a higher mental and spiritual level as a peaceful educator, then he would have had to avoid appearing to be a sinner. But now he socialized and dined with sinners in such a way that the guardians of the Law were offended by it,[26] and he was declared a glutton and a drunkard, a friend of sinners and tax collectors.[27] These accusations were lies, but as a fighter they were tempted to make such accusations.

He put himself in the strongest opposition to the Jewish Synagogue through the forgiveness of sins[28]. Since he claimed for himself the power to forgive sins, he was seen as a blasphemer and an enemy and destroyer of the most important religious institutions, namely the priesthood and sacrifices. If Jesus himself could forgive sins, then a Jewish priest and Jewish sacrifice would be superfluous and the Jewish religious business would be ruined. What terrible struggle the Lord dared to wage through the words "Your sins are forgiven to you" is understandable to us in our modern church life from the bitterness with which those are persecuted and

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[24] Cf. Mark 2:23 ff.

[25] Luke 11:38

[26] Cf. Mark 2:23 ff.

[27] Luke 11:38

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blasphemed today who are trying to limit the high importance of the Sacrament of Penance a little bit, by attributing an educational, purifying, morally uplifting power to honest struggle and fighting and the great experience of nature are being persecuted and blasphemed today. Sin is a valuable, precious basis for church business. Woe to those who find ways of moral resistance outside of the Church! The terrible woe of damaged church businessmen was also suffered by the fighter Jesus.

The fighter and reformer Jesus taught faith as a religious power. With faith, he introduced a completely new element into the religious life of the Jews. To the Jewish religion, the Law and the priesthood were the highest religious authority. This was now threatened with the gravest danger through Jesus' teaching of faith and the power of faith. Jesus knows that his teaching means danger, but He wants to be dangerous. And because he wants to be a danger, he declares so and so often: "Your faith has healed you" or "Do not be afraid, just believe!" or "Your faith has healed you, go in peace!"[29] Such words embittered and ignited. The wonderfully healed may have been happy about it. But wouldn't the now awakened doubt about the power of the Jewish religion have a painful hold on your soul from time to time?

Jesus initially hurt everyone who seriously tried to understand him. And that's how it had to be. Otherwise he wouldn't have been the towering, world-shattering personality. Because Jesus' combative demeanor occasionally caused doubts and fear in his own disciples. The report given by Mark proves that when the Lord went up to Jerusalem, to the religious headquarters, some of those who followed him became afraid. The walk to Jerusalem reminded them painfully of the church tradition abandoned by Jesus and them.

One who professed faith in Jesus asked him for a short vacation so that he could bury his father. The Lord refused him leave with the remark: "Let the dead bury their dead: but go thou, and preach the kingdom of God!"[30] This strange word of Jesus is also born of the same spirit that we have just gotten to know. The Savior wants to say: Anyone who wants to experience and proclaim my religious life must not let himself be hindered by religious customs, no matter how valuable they may seem. And when he shouted to another, who was also asking for leave: " No man putting his hand to the plough, and looking back, is fit for the kingdom of God."[31] He repeats the same thought: the old religious system is finished, the new age of the Spirit has dawned.

In his struggle against Jewish churchism, Jesus did not forget to criticize religious leaders in particular. He attacks both the Jewish priests and the Jewish religious teachers, the scribes. He calls the chief priests and scribes his murderers and

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30 Luke 9:60

31 Luke 9:62

traitors.[32] He prophesies that they will kill him and hand him over to the Gentiles, that they should be the good shepherds of the Jewish people. But Jesus denies that they understand their pastoral task. He confidently calls himself the good shepherd and describes the Jewish priests and scribes as thieves and robbers who come to steal, murder and destroy, and as hirelings who care nothing for the sheep and who flee as soon as the wolf enters.[33]

You can not fight a fiercer battle than the one fought by the founder of the Religion, Jesus. In order to fully grasp what Jesus dared to do in his struggles against the Jewish religious leaders, we must bear in mind what a huge scandal it would cause throughout the Catholic world if someone thundered against the pastors of the Church in a similar way to Jesus in Vatican Rome. It is necessary to make such a comparison.

Because today's believers in Christ, since they are mostly trained in one-sided dogmatism but too little educated for life, often do not even grasp the power that lies in the personality of Jesus and in his struggles. Only such a comparison, as has just been suggested, can penetrate into this enormous thing.

In order to show how incapable the Jewish religious leaders were of understanding their pastoral duties, and how little they understood of the duties of love and mercy, despite their high offices, Jesus recited the parable of the so-called "Good Samaritan."

In this parable[34] he said: A man went from Jerusalem to Jericho. He was beaten half-dead by robbers and plundered. After a while a priest came along the same path, saw the seriously wounded man lying in great pain, but walked past him coldly, proudly, mercilessly. Later, a student of the same path also came, but he, too, like the priest, passed by the sufferer callously and haughtily. Finally, the half-dead man was met by a Samaritan, that is, a member of that people who had been in the most serious political conflicts with the Jewish for centuries and at the same time was hated and ridiculed by the Jews as heretical and God-cursed. This Samaritan had compassion, washed the wounds, poured oil into them and bandaged them. Then he put the wounded man on his pack animal and took him to a hostel, where he provided his food at his own expense.

This parable is the bitterest mockery of the Jewish religious leaders and the most glorious praise of those whom the Jew despised as chief heretics. What the

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[32] Mark 831; 10:33. As Judas delivered or betrayed the Lord to the high priest, so the high priest delivered him to the Gentiles.

[33] John 10:1 ff.

[34] Luke 10:30 ff.

parable teaches and what Jesus actually wants to say would be best and most correctly rendered in the words: Parable of the merciless priest or of the merciful heretic. Why don't Christian church circles dare to accurately reflect Jesus' thoughts in this way? Is the combative spirit of Jesus perhaps a little uncomfortable for you? Would you rather have a peaceful, business-minded organizer Jesus?

In his courage to fight, Jesus risked an enormous amount with his speeches. It is understandable that the Jewish religious leaders dared to say to themselves in response to such attacks: either the existence of our churches is over or Jesus has to disappear.

Although Matthew tries so hard in his Gospel to build a bridge from Judaism to Jesus in order to win the Jews for Jesus, he has just handed down to us in a larger section a collection of the sharpest statements of Jesus about the mixed teachers or scribes"[35] Here, in the presence of the people, Jesus denounces these Jewish teachers and preachers as hypocrites and repeatedly calls them a terrible woe. He calls them blind guides, sons of the murderers of the prophets, snakes and a breed of vipers and promises them hell. He accuses them of putting on the shoulders of others heavy, unbearable burdens, which they themselves do not even want to touch with their fingers, that they do their works just to be seen by people.

Jesus accuses them: "You are closing the kingdom of heaven to people. You yourself do not go in, and you do not allow those who want to to go in. While you are making long prayers, you are devouring the houses of widows. If you have found someone as a fellow believer in your propaganda campaigns, then you make him a child of hell. You are like whitewashed graves, which appear beautiful on the outside, but are full of bones and rubbish on the inside." Many devout Christians today would no longer be able to bear such sharp words of Jesus and would forbid them as inappropriate and unchristian, especially since they are directed against the "chosen people of God".

It is not to be wondered at that he who attacked the ecclesiastical authorities in such a way was accused of being a seducer of the people[36] and was thoroughly heretical with the declarations that he was a Samaritan and had the evil spirit.[37] The repeated attempt to harm Jesus[38] and to stone him[39] was the necessary consequence of his combative behavior.

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[35] Mt. 23.

[36] John 7:12

[37] John 8:46. Cf. Mark 3:22–30; John 7:20; 10:20

[38] Luke 6:11

[39] John 8:59; 10:31; 11:8

Just as he attacked the religious leaders of the mixed people, he also turned against the people themselves. He calls it a "criminal and sinful race"), an "evil race"). He was especially angry with the city of Jerusalem, the Rome of the Jewish religion. He accuses her of murdering the prophets and stoning the messengers of God'), and emphasizes that no prophet will perish outside of Jerusalem.[40] He blames their inhabitants for turning the temple into a den of robbers, and throws the buyers and sellers out of the temple like robbers, so that the keepers of the temple, horrified by this unheard-of deed, asked who would have given him the right to do so.[41]

Like the scribes, he also describes the deceived people themselves as hypocrites and says that they understand everything possible, except the great events of the present.[42] He explains to the Jews: "Your Father is the devil"[43] and "None of you keep the law (of Moses)"[44]. This is not spoken by a demagogue, not one who fears the people or wants to flatter the people, but one who who does not shy away from the most painful interference with the national body.

To the Jews who were proud to be able to call Abraham their father, he boldly tells them that they are deceiving themselves, since the devil is their father. And to the Jews who boasted about the law of Moses, and declared this Law as their sanctuary, as their taboo, he reproaches that they do not observe the law. Truly, one could no more offend and embitter these Law-loving children of Abraham than Jesus (and later Paul) did.

The Law of Moses and Abraham's childhood awakened self-confidence in the Jewish people and a very peculiar conceit and arrogance towards everything that was not Jewish. Jesus fatally struck this self-confidence by valuing Samaritans and Gentiles higher than the Jews. Once, when the Lord had healed ten lepers, and of these ten, nine who were Jews left without thanks, and only one who was a Samaritan gave glory to God for healing, he emphatically emphasized this shameful fact: "Have not ten become clean? Where are the nine? Apart from this one, a non-Jew, there was no one who came back to give glory to God'.[45]

Since the pagan captain of Capernaum, trusting and believing, asked the Savior for help, he presented him to the Jews as an example with the reproachful words: "Truly I tell you, I have not found anyone in Israel with such great faith. I assure you that many (pagans) will come from the east and the west, and... sitting at

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[40] Luke 13:33

[41] John 2:14 ff.

[42] Luke 12:56

[43] John 8:44

[44] John 7:19 ff.

[45] Luke 17:12 ff.

tables in the kingdom of heaven, while the children of the (Jewish) kingdom will be thrown out into the darkness, where there will be howling and gnashing of teeth".[46]

Nothing will change this judgment, which is favorable to the Gentiles and unfavorable to the Jews, as Jesus explains elsewhere. Even if the Jews were to knock on the door of the Kingdom of Heaven and ask, "Lord, open up for us!", he will not do it, but will answer: "I do not know where you (Jews) are from". And if they should imploringly object, "We have eaten and drunk with you, and you have taught us on our streets," he will reply, " I never knew you; depart from me, you workers of lawlessness..... The last ones will be the first, and the first ones will be the last".[47]

The Jews imagined themselves to be specially chosen by God and therefore to be the first among the peoples of the earth. In this conceit they despised the Gentiles as inferior. But Jesus' judgment says the opposite. "But I say to you, none of those invited will taste my meal".[48] The Savior wants to say: "You Jews have indeed been invited, but you do not want to come at all, while the uninvited, despised heathens are happy to rush in".

According to the evangelist Matthew, in the parable Jesus threw out the person who had been invited, i.e., also the Jews for having seized, blasphemed and killed the messengers of the host. When the same evangelist makes the Lord say at the conclusion: "Many are called, but few are chosen"[49], he somewhat weakens the above-mentioned judgment of Jesus about the Jews mentioned by Luke. According to Luke, no Jew comes to the meal, according to Matthew, only a few from the mass of Jews.

According to the well-known story of the Prodigal Son,[50] the younger son, who had left his father but returned to the father's house in repentance, receives greater honors than the older son, who had remained at home. When the latter was angry with his father because of this, he replied: "I must have a feast because your brother was dead and came back to life, because he was lost and now is found." The younger son is paganism, the elder is Judaism. To this Jesus gives the bitter teaching that God bestows more mercy on the Gentiles. A grave humiliation and insult for this self-confident people of the Jews! A hurtful, necessary attack!

The Jew considered himself the righteous and declared the Gentiles the sinner. It was precisely with regard to this view that Jesus preached to the Jews:

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[46] Matt. 8:10 ff

[47] Luke 13:25 ff.

[48] Luke14:16 ff.

[49] Matt. 8:14

[50] Luke 15:11

"There is more joy in heaven over a sinner who repents than over 99 righteous people who have no need for repentence".[51] The sinner, i.e. the Gentile, is preferred to the righteous, i.e. the Jew. Heaven rejoices over the Gentile more than over the Jew, or, as the story of the Prodigal Son taught, a feast of joy is prepared for the one, not for the other. Jesus praises the Gentiles for their readiness for inner transformation or change of mind, while he characterizes the Jews as stubborn, self–minded people who, despite their many penitential exercises, despite fasts, ablutions and prayers, cannot be moved to inner transformation, to repentence.[52] How must the Jews have been outraged that Jesus, who claimed to be the Savior, so placed the Gentiles above themselves, the chosen people, in such a way! Truly, they will gladly have believed him the combative word: "I have come to send fire to the earth, and what do I want other than for it to burn!"[53]

Jesus also gives preference to the Gentiles over the Jews in the following parable: "Someone had two sons. He went to the first one and said: Go, son, work in my vineyard today but the latter replied: I don't like it. But then he regretted it and he went there. Now he went to the other son and spoke in the same way. He answered, I am going, sir. But he didn't go there".[54]

At the conclusion of the parable of the unfaithful winegrowers, the Lord openly and clearly announces to the chosen people their fate and replacement by the Gentiles with the words: "The Kingdom of God will be taken away from you, and it will be given to a people who bear fruit becomes".[55]

According to the Jewish view, the Jewish religion and the Jewish state was the true, God–willed religion. Whoever attacked this religion and this state destroyed this religion. But Jesus did this by declaring this religious state or state religion null and void with the words: "The Kingdom of God does not come in

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51 Luke 15:7

52 As a rule, an ecclesiastical spirit living from penitential exercises translates the above–mentioned words of Jesus as follows: "There is more joy in heaven over a sinner that does penance than over 99 righteous people who do not need penance". The translation is wrong. The truly righteous one is not inferior to the penitent sinner. Otherwise, God, the righteous, would also have to stand under him. It is not a matter of penitential works, but of inner conversion, for which the mixed "righteous", who, in contrast to the pagan or sinner, who thought he was perfect and attached to external works had no understanding.

53 Luke 12:49

54 Matt. 21:28 ff.

55 Matt. 21:43

external forms. It is not necessary to say: here it is or there it is. For, behold, the kingdom of God is within you."[56]

The organization was everything to the Jew in religious matters, for Jesus it is nothing as long as he worked on earth. Jesus was not an organizer, or at least a very bad one. During his lifetime, he did not make any organization. And what was his apostolic college? When he was captured, it turned out to be a miserable structure. When Jesus succumbed in the struggle against Pharisaism, it failed completely. On Good Friday, it collapsed. It is true that Jesus had repeatedly won over large crowds of people by his wonderful work. But he never thought of keeping these masses in one organization.

Jesus not only fought against Jewish religious customs, Jewish religious leaders and Jewish religious organization. He goes much deeper in his struggle. He rejects the Jewish worldview on which the entire thinking, will and actions of the Jewish people were built. This worldview was pessimism. And this pessimism saw darkness, sin, curse everywhere, in physical life and in the laws of nature. The human body was something unclean to him. Struggle, fate, death appeared to him only as a sign of divine wrath and curse.

With reference to two, otherwise not well-known strokes of fate, Jesus warns that those affected should be considered guilty and sinners and that sin and death should be brought into a causal connection.[57] Jesus, when he met a man born blind, was asked: "Who has sinned, this one or his parents, so that he was born blind?" To this the Lord replied: 'Neither the blind man has sinned, nor his parents; in fate God's works are to be revealed".[58] The Jew himself was blind because in his pessimism he saw not the Lord God in illness and misfortune, but rather sin, like many Christians today who are still infected by Judaism.

Sin and the curse of sin were the first foundations on which Judaism built its religious-political system. But Jesus destroys this foundation in order to make God the first foundation of everything that happens. God-filled people rejoice in such a Jesus. But pessimistic Jews and Christians cannot tolerate him because of their system that serves business. Jesus fights against the fear of the body that arises from the Jewish pessimistic worldview with the words: "Your eye is the lamp of your body. If your eye is single, your whole body is light; but if it is a mischief, your body is also dark. Take care of this, because the light that is in you is not darkness! Now

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[56] Luke 17:20 f. — Church circles tend to overlook the fact that the Kingdom of God does not come in external pomp.
This weakening of the translation reflects the embarrassment of those who cannot do without ecclesiastical appearances.

[57] Luke 13:1 ff.

[58] John 9:2 f.

if your whole body is light and has no part in the darkness, then he will illuminate you with his light like the glow of lightning".[59] Could the Lord more clearly and beautifully contrast the teaching to those who saw sin, curse and darkness in the body, with the teaching that the body is purity and God's thought?

However, this teaching has one prerequisite, namely: the eye of the body must be pure. He who looks pure has a pure body and only sees the body in its purity. But who is looking in? For example, the one who is afraid of the body and the world of the body, that is, the body, the world of the body and the laws of the body? The eye of someone who bravely stands on the ground of life and works his way through honest wrestling and struggle to become a personality is pure. Where the purity and power of the personality shines out of the eye, everything that the Creator has created in the physical world is good. There is no dirt of sin anywhere, everywhere is God's revelation. These words of Jesus are so powerful that a Jew could never have spoken them, so powerful that they hurt the Jew in a subtle way. No Jew could understand and endure such divinely pure words, any more than a Christian legislator sinking into the filth of Phariseeism today.

The life of Jesus is understood only by those who see him as a warrior. As a fighter, he was rarely in a dangerous position. After all, he fought against a whole people, its foundations, its system, its religious and political leaders in the midst of this people all alone! If we want to live in his strangely dangerous situation, we have to make a comparison. Let us think back to the time of the Catholic Papal State and imagine that in this papal state someone with the same openness and ruthlessness as Jesus had acted against the prevailing religious and religious political system, its teachers, leaders and priests! It wouldn't have been possible for him to stay; he would have somehow been forcibly eliminated. Even Jesus could not stay either, he had to succumb.

Jesus could not remain victorious in the battle, he finally had to succumb in the battle, because the opponents and difficulties were too great. He himself was fully aware of this. He repeatedly pointed out his downfall in the middle of the battle. It is poignant and wonderful with what calmness this great personality takes upon himself his clear destiny shortly before his complete collapse. Looking to heaven, he says to his heavenly Father in the so-called High Priestly Prayer: "I have glorified you on earth. I have completed the work that you have commanded me to do. Now glorify me, Father, with you!"[60] To glorify the Father, he wanted to be human. This was the worthwhile goal of his otherwise unpromising struggles. Like Jesus, no one can forego hard struggles, bitter disappointments and severe defeats if he wants to educate people to become more and more new and thus ultimately

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[59] Luke 11:34–36

[60] John 17:4 f.

lead them to the highest development, to the vision of God in all of creation, i.e., to the knowledge and glorification of the Father.

Just a few days before that high priestly prayer, Jesus declared to his disciples with the assurance and calm of a superior leader: "The hour has come for the Son of Man to be glorified. Verily, verily, I say to you, unless a grain of wheat falls into the earth and dies, it remains for itself alone; but if it dies, it bears much fruit. He who loves his life loses it".[61] So Jesus, having succumbed in battle, went to meet his final fate. Now that he was supposed to succumb to Pharisaism on Calvary even in death, he dealt a death blow to Jewish pessimism.

In contrast to the Jewish conception of the world, which saw death as the worst curse of God, he declared dying to be gainful, a glorification of God. The Jewish religion of fear was frightened by the natural laws of fighting and dying. But Jesus, who wanted to proclaim the religion of joy, affirmed, emphasized, and sanctified these laws of the Divine Creator, his Heavenly Father, courageously and fearlessly at the end of his struggle, when he was to be condemned to the most shameful death for his struggle. Following the above-mentioned words, Jesus addressed the invitation to His followers: "If anyone serves me, let him follow me, and where I am, my servant will also be ".[62]

At Calvary, Judaism and, above all, Jewish Pharisaism triumphed. But Jesus was victorious as long as he continued to live in his servants or disciples. In order to make it possible for them to follow him, he bestowed the Spirit on them after his departure, no matter whether he sent it on Easter Sunday, as John reports[63], on Easter Sunday, or, as Luke tells[64], on Pentecost Sunday. The Spirit of Jesus lives on. Who does he live in?

History knows a two-thousand-year-old Church of Jesus. Is this Church really a constantly renewing revelation of this great personality of Jesus? The question cannot be answered in the affirmative without further ado. In many cases, the Church is just an organization whose main purpose is the creedal and the ecclesiastical code. Only a very few experience and are actually living Jesus. And those who really experience him are often suspected by the churches as dangers to the church organization, for the confession and the canon law.

Why does the Spirit of Jesus work in so few? Because Jesus is too little recognized in his character as a warrior, because the believers experience him as a

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[61] John 12:23

[62] John 12:26

[63] According to John 20:22, the Spirit that the Lord has repeatedly promised (John 14:16 ff.; 15:26; 16:7 ff.; 16:13 f.) will be given on the day of Jesus' resurrection.

[64] Acts of the Apostles 2:2

fighter only too rarely. Also, the church leaders are usually too afraid of the fighter Jesus for educational reasons. A warrior Jesus as a role model makes believers too combative, too self-confident and independent for them. With a Jesus who put up with everyone, who was always just a lamb and never a fighter, the church community can easily be kept at such a modest level that, for the sake of the Lamb Jesus, they never doubt the authority of the church leaders, and always remains a flock.

The authority of the fighter Jesus should not continue to be despised through the so-called confession, the code of canon law, and the tyranny of certain church leaders!

In order to alarm the faithful about the new German movement, they are shouted at everywhere: "Back to Jesus!" Who is this Jesus with whom one wants to kill the German soul, the German longing and aspiration? A Jesus who never existed. A pacifist Jesus.

In order to preserve the German movement and to save and sanctify the German soul in the German movement, we shout: "Back to the warrior Jesus!"

This call saves the honor of Jesus, which has been endangered for centuries, as well as the honor of the German man, which has been reviled for centuries.

Addendum

While preparing Fr. Dr. Haeuser's work *The Warrior Jesus* I happened to recall that I had copy of a speech that the good Father had made in 1930, somewhat along the same lines. I have appended it below.

The Fighting Spirit Against Pharisaism

A Christian Message to the Awakening Germany

by Dr. Theol. Phillip Haeuser

The National Socialists of Augsburg are celebrating the Christmas feast today. This is a fact. Another fact is: a Catholic priest gives the Christmas party speech to the National Socialists at their special request. Both facts are extremely sad - sad for the Pharisees. For the Pharisees, which today are spreading their dominion more powerfully than ever in the Reich, still want to be able to assert: the most godless fellows in the whole country are the Hitlerites.

It has no need of the facts mentioned: neither the National Socialist Christmas celebration nor the speech of a Catholic priest at this celebration. Because these facts are not necessary, but can no longer get rid of the facts, the Pharisees, who are always averse to the truth, will again try to persecute me with slander, as they have so often done. But I have a good, Christian weapon against this Pharisaism. My weapon is the explanation: "For Jesus, Pharisaism was the object of struggle: in the struggle against it, he wanted to develop and reveal his outstanding personality. For us, Pharisaism is also the object that we must fight against, namely in order to prove ourselves as followers of Jesus in the fight against it and to develop and reveal our Christian personality more and more." Whoever shakes our duty of following Jesus, does not know Jesus or he denies him.

The blackest and wildest Negro people have the right to have the Christmas Gospel preached to them by Christian missionaries. Therefore, I have an indisputable right and duty to proclaim the idea of Jesus to my German friends, to those men who, in the fearless struggle against Bolshevism, already make heavy bloody sacrifices on a weekly, indeed almost daily basis — sacrifices of which Pharisaism, always afraid of sacrifice, conceals from the German people.

Anyone who stands firmly on German soil and consistently represents the German idea in the political or patriotic movement is considered uncomfortable and dangerous. Because "the danger is on the Right," as they say on the Left, but they shout even louder in the political Center. And in order that the people may believe that the German movement is a misfortune and that we German men and women, especially the Hitlerites and the Stahlhelmers, are a danger, the laudable (Catholic) Center Party seeks to convince the people that we are enemies of religion, of Christianity, without considering that by such a method many thousands of the best and most morally superior German men and women have already been killed by such methods — unfortunately of God! — have been pushed out of the churches in recent years.

This lie and slander directed against us is sounding more and more impudently and boldly from the Center Party. They are constantly stirring up the Culture War, the religious struggle, with diabolical greed, it is being fomented there to create a cultural war, a religious struggle, so that of course, when the struggle has begun with all its intensity, one can say and lie: the political right, the German movement, wants the Culture War, the religious strife.

German friends! Our Christmas party is a glorious, honest, resounding answer to these lies and slanders. Today we celebrate our faith in the most glorious, most exalted leader that human history knows. And in order to show that we do not want to imitate an old folk tradition in a stupid way and only out of habit, I, as a Christian theologian, have been given the honorable task of proclaiming to you the greatness and depth of the idea of Jesus, the personality of Jesus.

When we believe in Jesus, we believe in the power and dominion of the Spirit over matter. It is not matter, not Mammon that makes history and gives humanity value, or again worth. If humanity is to develop culturally, if the individual human being is to recognize his human dignity and conquer human dignity, then he must recognize and understand the Spirit, the highest spirit, which dominates the universe. In order to make this recognition and understanding possible for us, the supreme Spirit, who dominates the world and makes it understandable, has taken physical form in the person of Jesus. In the great person of Jesus lives the mighty Spirit, who stands behind all human, historical being and allows this human, historical Being and Will to be fathomed and grasped.

In Jesus the supreme Spirit became man, so that we understand this earthly life, recognize it as God's work and in this knowledge sanctify earthly life and all its natural laws. Through Jesus, everything that is based on the law of nature or the will of the Creator should be holy to us: our entire natural life and experience of nature should be holy, married life in its entirety should become, develop and be holy to the spouses, national life in all its wrestling and struggles, fighting, suffering and dying.

These thoughts and Christmas teachings seem to be clear and simple, and yet they are by no means self-evident to certain circles. There are Christians who do not know about these Christmas ideas and do not want to know anything for reasons of power politics.

Not a few speak of Jesus as teaching to flee and hate this world — to leave it, and, above all, avoid the ethnic life, this consequence of a eleven hundred years of natural development! Just as some people distrust culture at all, they declare the recognition and emphasis of ethnic life and the national movement as a cultivation of paganism. Of course, one makes an exception only to Judaism; here the ethnic movement and the emphasis on laws are described as good, right and salutary.

Did Jesus, by his appearance, want to trample this world, the law of nature, the law of cultural development, the law of national development? Did Jesus come into the world on Christmas to teach contempt of the world? No, Jesus did not want to come into the world to fight against the Creator of the world and his great work. He did not want to go against his Heavenly Father, but for him and his work.

What the Creator wanted at creation, Jesus wanted at the Incarnation. Yes, he wanted man, who at first did not yet understand how to sacredly grasp the world and its laws and, above all, its development, to be able by his appearance to see nature, its being and development with divine eyes. There are many who call themselves Christians, but they are not able to grasp the conjugal life in its development and being — nor also the ethnic national life in its struggle and suffering — to look pure and holy, with God's eyes. Such people do not yet have a proper share in the Incarnation of Jesus. And since they do not yet have a proper share in it, they do not have the right to rise up above us, who are taking the national, ethnic, German path in the divine understanding of mankind and its history, to judge us and to judge and condemn our movement as un-Christian.

They object against us: the perfect Christian knows no German, no national, no volkish ethnic goal, but only God and the heavenly kingdom. But if I am not allowed to love and honor my earthly Fatherland and all that it supports and holds, not even with my father and mother, why did God give me this world and with my German father and my German mother, my German Fatherland, why did He sanctify all this with his incarnation? The thinking of the nagging and criticizing Pharisees is godless, unchristian and wrong. The fool was still his own judge.

These Pharisees are also their own judges. Their own behavior condemns them and proves us right. Do these gentlemen Pharisees, who constantly condemn us, only love God and heaven? Do you really hate and despise everything in this world? They hate us, they hate our German and ethnic movement, our German heroes and even throw dirt at them through enemies and comrades. Yes, they are in

a hurry to obtain the best in the world, but they are looking for and loving one thing in their dishonorable fraternity with the revolutionaries and the revolution: namely Mammon. And the Savior did not sanctify Mammon by his Incarnation!

In Pharisee circles, as their press often reveals, people are happy about the collapse of the German people, about all the faithlessness and dishonor, about German national distress and about German people's misery, in order to be able to start one glorious business after another, one brilliant purchase after another in this swamp and morass. Is this a Christian world view, a Christian flight from the world? Did Jesus take the poverty of life upon himself in order to now allow that through the preaching of poverty with pious eyes, the treasures of Mammon can be taken from a needy people? Our opponents pretend that they alone represent the Christian movement, but in fact they abuse Jesus and ridicule Jesus' life and teachings through their behavior and policy. How much longer will Jesus be mocked by Pharisaism?

Why did the supreme Spirit become human on Christmas Day? Not so that, for the sake of God and the kingdom of Heaven, we despise this world, its tasks, to neglect patriotic and volkish ethnic duties! A God has become man in order to show that, and how we can get to God through this world. His Incarnation emphasizes this world and its natural laws as the way to the kingdom of heaven.

The laws of nature, the patriotic and ethnic tasks and duties have the divine determination and sanctification in our dutiful German struggle and striving to long for God, and to let our fellow human beings recognize Jesus as the noblest model for this life. Anyone who, with contempt for this world of God and its tasks, wanted to raise himself to the highest level has always fallen; either he has irretrievably perished in the swamp of Pharisaism, or he has lost the consciousness of God and Jesus altogether.

German friends! Haven't we, as patriotically minded, faithful German men, made the experience that we climb to the highest not without, but only through, this God-conceived and God-willed world? After all, there is something great in us, holy enthusiasm, ardent strength, powerful drive for action, rare joy of sacrifice, invincible courage to fight. Even our enemies in the Center Party, who mortally hate us, know that this mighty spirit, this moral force, dwells within us. They know it although they don't like to admit it out of jealousy and envy. The Pharisees cannot bear that there is more spirit and power in us than in themselves.

But how have we acquired this great and mighty strength? Is it by contempt of the world, as the Pharisees wish? No, through love of this world, respect of the world, sanctification of the world, through courageous striving and wrestling for the German people and the German Fatherland. We have walked the way of the world, as Jesus, the Holy One of the world, willed.

But isn't contempt for the world a decidedly Christian virtue? The Lord does not demand contempt for the world, but, if it is necessary, renunciation of the world. For love for the world, renunciation of the most expensive thing that life offers, out of love for the people and the Fatherland. There is a big difference between contempt for the world and renunciation of the world. He who despises the world hates it; who renounces the world does not need to hate it, can love it. Those who despise the world make no sacrifices; those who renounce the world because they love it express a Christian sense of sacrifice and the courage to make sacrifices. Jesus came into the world to finally renounce the world in battle and on the cross out of love for the world, not to hate and despise it.

Our enemies, in their intellectual arrogance and in their pacifist spitefulness, constantly confuse the two terms: contempt for the world and renunciation of the world. Our warriors, who were so badly abused and reviled by Monius and his companions, understood Jesus; they also understood the world as Jesus wanted them to understand it. They loved the Fatherland, they loved the German people, they loved wife and child, but it was precisely because of this excited, passionate love of theirs that they went into the field, away from the Datherland, away from wife and children, and renounced their homeland, body and children.

That was Jesus' love and Jesus' renunciation; a love as Jesus taught it, a renunciation as Jesus wished. This teaching of Jesus, in contrast to the depraved spiritual morality, is our German teaching, our patriotic morality. The noble person of Jesus is the invitation to us: "Love the world, love your Fatherland, so that you can grow spiritually and in this growth become worthy of another world and another Fatherland!" He who despises the world in the Pharisaic way sinks into the swamp of sin and, like the Pharisee, always thinks only of sin; he who renounces it in the difficult struggle out of love for it matures into a moral personality, into the nature of Jesus.

But Jesus, the Spirit of God incarnate, is also gives the admonition: "Love peace, and for the sake of peace do not fear battle!" Christmas is the feast of peace, but not of a pacifist peace, not of a monk's peace. In front of pacifist peace, which cowardly lets everything stand and fall, and loves doom more than struggle, Jesus knows nothing of it. Those of us who stand on the right and follow the German path are accused by the Pharisees that we are not Christians because we are not pacifists. Well, Jesus was not a pacifist and could not be one. And the pacifists themselves are the most peaceless people, so peaceless that they do not allow any real German people peace and quiet.

Jesus had a fighting nature, a pronounced fighting nature, but also the noblest fighting nature. Would Jesus have come into his most difficult life conflicts as a pacifist? Never! No one would have followed him, no Jew would have even bent a hair on him. Jesus wanted the struggle. Without a fight, he would never have

been able to proclaim the truth. Because only in the struggle does the truth prevail. Jesus does not avoid enemies, he does not compromise with the enemies. He seeks out his enemies at their headquarters in Jerusalem to challenge them to battle. It was only because of this will to fight, because of this courage to fight, that fate reached him, that he was scourged and crucified. He could have avoided this if he despised the world and fled from it into solitude or into quiet private life.

How seriously Jesus took the obligation to fight is shown by the extremely sharp rebuke he once gave to Peter when he wanted to stop him from fighting and suffering. The words handed down in the Gospel, but otherwise often kept secret out of pacifism, "Depart from me, Satan!" the fighter Jesus shouted to the battle-shy Peter at that time.

These bitter words underline as heavily as possible the obligation to fight, which is based on the law of nature. And if Jesus appeared in Germany today, he would again appear as a fighter. Of course, he would be forbidden to speak, but he would speak again and again. He would, of course, be banned from meetings, but he would always gather the people around him. He would suffer the same fate in our Reich that befell so many up-right, honest, battle-brave German men.

Yes, Jesus is the man of peace, but he is also the man of struggle for that very reason. Anyone who does not know this, has no idea of Christianity. Whoever denies this denies the gospel. Of course, the Pharisees must not admit that Jesus was of this fighting nature; otherwise it would attack itself. Let's leave pacifism to the rowdy Pharisees. We German Christians hold on to our duty to fight for Jesus' sake.

One objects: but the cross is nevertheless a loud, serious admonition to renounce all struggle and to always bow in humility to all enemies. Those hypocrites who so teach and so gladly preach the cross and humility in order to get the world undisturbed and unhindered into their unholy hands! After all, the cross of Jesus is precisely the sign of his ruthless struggle. The cross, this gallows of disgrace, was intended to plunge the warrior Jesus into permanent shame and dishonor and deter others from following the path of battle like Jesus. But it was precisely this sign of shame that, contrary to the intention of the Pharisees, gave the fighter Jesus dominion over all great personalities, over spirits and thinkers, over honest researchers and seekers.

From the sign of shame, the cross has become the sign of victory, of victory in the intrepid, fearless struggle. It is a sign of victory for the fighter Jesus, a sign of victory in our own struggle. True, the Pharisees of today also place themselves under the cross, as they place themselves under everything great, as soon as they believe that they can do business with it. For them, the cross is not a sign of struggle and victory, not a spiritual symbol, but a pure business brand, a trade mark. If, in the manner of the Pharisees and Pacifists, one carries the dirty business spirit

into religion, then one robs the cross of Jesus of its consecration and dignity and makes it what it was first — into a dirty, blood-covered gallows. The fact that these people do not understand the swastika can — I think — be forgiven. But it is unforgivable that they have so little understanding of the cross of Jesus that they declare it a common means of doing business.

Jesus entered the world to fight and to make sacrifices in the struggle. Sacrifice is also part of a good, noble fight. The Pharisee knows nothing of this. He sees in the struggle only brutality and meanness, only that insidiousness and baseness, which is revealed in his own struggle. In the German warrior, therefore, like a Monius, he sees not heroes, but murderers and brutes.

Our warriors were men of sacrifice, and like them, we too want to be ready for sacrifice. For willingness to sacrifice in battle gives us the right to call the great sacrificial priest Jesus our Lord. Sacrifice is our task, sacrifice is our destiny. Sacrifice in battle is above all the destiny of Germany. We have made heavy sacrifices in recent years out of love for our people and Fatherland. The most serious sacrifices are yet to come. In order for you to believe me, that I understand you in sacrifice as I do in battle, and that I stand by you completely and unflinchingly, I may speak of a small personal sacrifice, which was granted to me, among other things, last year by Pharisaism, this worst enemy of Germanness and true Christianity.

As is perhaps still known, last year, on the occasion of the referendum, purely out of love for the suffering German people, I had an appeal published against the Young Plan enslavement.

The Bavarian People's Party Press (Center Party Press), which in the name of God and the Church — how blasphemously — thought it had to protest against our action undertaken in favor of the poorest people, declared because of my appeal, I had soiled my priestly vestments and, through the spirit of Hitler, banished the spirit of Jesus from my soul. I had to endure this serious insult against my honor, which still shows its evil consequences in Christian circles today: because that press certainly pretends Christianity, but knows nothing of the fact that doing wrong is a sin and making amends is a duty. But this personal experience and so many other things, which I still want to conceal for the time being, is a small sacrifice to the fierce battles in which the great German leaders Hitler, Seldte and Hugenberg and their troops in these bitter battles. I play to a certain extent only the silent, victimless role of the field chaplain.

So many have left our ranks in recent years, only because the sacrifices. But we, German brothers, endure, we continue to make sacrifices, we do not shrink back. They threaten us, the threats are getting more and more profound. But we will not let up, we will make sacrifices and fight until we have achieved our goal, and freed the poor German people from their plight, saved the German Fatherland.

This is what the example of Jesus wants. He wants the honest struggle, he wants sacrifice out of love for one's neighbor.

Anyone who affirms this world with its national, ethnic laws, who takes upon himself the struggle and with the struggle the suffering, the sacrifice, the cross, knows Jesus, and has the right to celebrate Christmas. But anyone who needs pacifism for the sake of business and for the sake of business, mammon and pacifism turns Jesus into a soft, battle-shy pacifist — practices only a hypocrites Christianity, dishonors Jesus, blasphemes him and never has the right to celebrate Christmas.

Today one can speak of a rapid decline, of a Mammonization, of the commodification of the Christian idea, that is, already of the worst Culture War within the German people. That is why we on the right have not a only difficult patriotic, but also great Christian tasks to fulfill — a Jesus task.

German friends! In front of us lies the German campground spread out. The German soil is and will always be a battleground for the genuine ideals of mankind, for a healthy, patriotic, ethnic movement; for a lively, pure understanding of Jesus. Imbued with the spirit of the greatest of all personalities, let us continue to fight fearlessly. Be of good cheer! Have in your eye the shining joy of Jesus! For the salvation of the German people and through the German people for the salvation of mankind!

Strassberg near Augsburg
December 14, 1930.

ABOUT THE AUTHOR

Fr. Dr. Phillip Haeuser
23 April 1876 — 25 February 1960

Philipp Haeuser was born on April 23, 1876, in Kempten, into a family of devout Catholics. He studied philosophy and theology at the University of Munich from 1895–1899. Haeuser loved his Church. He entered the Gregorian Seminary in Munich in 1897 and was ordained a priest on July 20, 1899 by Bishop Petrus von Hötzl for the Augsburg diocese.

He served as prefect of studies at the seminary in Neuberg from 1900–1909. Parallel to his church activities, he conducted research on early Christian literature during this time, and on July 7, 1911, he received his doctorate in theology from the Albert–Ludwigs–University of Freiburg.

He published a number of theological works and from 1928 took over the translation of the Ecclesiastical History of Eusebius of Caesarea, which was published in print in 1932. Haeuser's translation is still the basis of the authoritative edition today.

He served as a priest in Strassburg in the diocese of Augsberg for 46 years, and was politically active against Catholic liberalism, philo–judaism and other Marxist culture war philosophies crippling Catholicism even to our day.

A newspaper reporter who covered his retirement celebration commented:

"In the old parish church that he loved and trusted he often preached from the pulpit that life is a struggle, must be a struggle, since only thus does it lead the way to the stars."

All too often Jesus is presented as a weakling, a tender man without strength, or as Jesus our lover. These dishonor the historic Jesus who was extremely masculine, who fought against the Pharisees, drove out the money changers from the temple using a whip, overturning their tables.

This Jesus is far too violent for the effeminate Christianity of today. Thus, he had to be toned down, to become someone who would not give offense to anyone. And then churches wonder why young men are leaving en masse.

When our European ancestors converted to the Faith of Christ it was because they recognized his manly virtures in eschewing death, and boldly presently his message of the Kingdom, the Gospel, without fear or favor.

This is the Christ that Fr. Haeuser, a biblical scholar and pastor, brings back to life before us. He speaks of those mysterious words of Christ about leaving house and family, forsaking all, and shows the proper context for understanding Christ's mission as the Warrior Son of God.

Christianity is not a religion of death and sin, it is a manly faith which urges us onward to establish the rule and reign of Christ the King in order to fulfill our divine destiny

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